

THE FAEROE LANGUAGE.

By J. DYNELEY PRINCE.

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The Faeroe Islands (Sheep Islands), consisting of some twenty-one isles, situated nearly half way between Iceland and the Shetlands at the intersection of 7° E. and 62° N., have an area of approximately 511 square miles and a population of over 18,000. The inhabitants are all of Norwegian descent, their settlement dating from about the beginning of the ninth century, when the first emigrant from Norway, Grim Kamban, came to the Faeroes to escape the exactions of the militant Norwegian king, Harald Haarfager. According to tradition, there was a colony of Irish and Scottish monks, probably Culdees,¹ on Suderoy,² when the first Norsemen arrived. These ascetics were driven out almost immediately and the settlement became exclusively Scandinavian. The islands were transferred from Norway to Denmark in 1386 and Denmark's possession was confirmed by the Peace of Kiel in 1815. The Faeroes are now reckoned as an integral part of Denmark, rating as an *Amt* (governmental district), with, however, a local parliament (*Lagting*) consisting of an *Amtmand* (district governor) and nineteen other members. This body elects one representative to the Upper House (*Landting*) of the Danish Parliament (*Rigsdag*), while the Faeroe electors choose by direct vote one representative to the Danish Lower House (*Folketing*). The capital town of the Faeroes is Thorshavn.

Of late, there has arisen upon the Faeroes a very energetic linguistic movement aiming to elevate the local idiom to the rank of a

¹ The Irish name is *Céle Dé* "Comrade of God" and seems to have been used to indicate early Gaelic anchorites whose chief establishments were in Scotland during the 12th century. They were undoubtedly in Iceland before the early Norse occupation there in 1000 A.D., whence they fled, leaving no trace save a few place-names (cf. W. Reeves, *The Culdees of the British Islands* (Dublin, 1864); W. F. Skene, *Celtic Scotland* (1876-1880), Vol. II.; W. Beveridge, *Makers of the Scottish Church*, 1908. See also J. Jamieson, *Historical Account of the Ancient Culdees*, 1811).

² The southern island of the Faeroe group.

by the recent declaration of the independence of Iceland (1918). The Faeroe movement, however, is not a political one, as there are few if any persons in the islands who desire a "national" existence apart from Denmark. The activity should rather be compared with the Welsh language movement in Wales and Monmouthshire. In the Faeroes the tendency is to crystallize the language by taking the most characteristic elements of the two most important dialectic groups—*i.e.*, the northern and the southern—and consolidating them into a "language," which shall form a standard for the whole group. It is perhaps unfortunate for this purpose that the orthography of the older literary Faeroese Norse, whose chief monument was the *Faeringa Saga* (translated by F. Yorke Powell, London, 1896), is essentially that of Icelandic, while the actual modern Faeroese pronunciation differs so widely from that of modern Iceland that Faerings and Icelanders are today mutually unintelligible. In spite of this fact, however, conservative Faering scholars insist upon retaining the earlier impracticable spelling. A new orthography was promulgated in 1895 by the *Föringafelag* (Faeroe Society), but this system is far from satisfactory from a phonetic point of view. At the present day, a new school has arisen which is inclined to spell almost entirely in accordance with the actual utterance of the people, but their system is not followed, for example, by the local newspaper *Thingakrossur*.⁴ A striking parallel to this state of affairs may be seen in the stereotyped archaic spelling of the modern Gaelic, observed both in Ireland and Scotland, which quite ignores the real modern phonetics of the spoken dialects.

It is quite apparent that the Faeroese phonetics have suffered much from contact with Danish, which is phonetically very degenerate, even when compared with the Norwegian-Danish pronunciation of the same language. The Norwegians utter almost every consonant clearly and have not marred their idiom with the Danish glottal catch,

³ See bibliography in this article.

⁴ A word indicating the cross which in former times was sent from house to house, to summon the men to the *Thing* (law-making assembly). This paper is rather radical, but very mildly so from the present European point of view. The conservative organ is *Dimmalaetting* 'the lifting of the darkness.'

save in one south Norse dialectic group. This sound, which constitutes such a difficulty for strangers who wish to acquire the genuine Danish utterance, has not penetrated the Faeroe language to any extent,⁵ although this vernacular has lost much of its original strength through the disappearance of consonants. Many Danisms have crept into the vernacular, but the purist school is now trying to eradicate and replace them by older expressions. Faeroese, like modern Icelandic, has no distinctive tones, which play so prominent a part both in Norwegian and Swedish.

I am indebted for almost all the material embodied in the following brief sketch to Miss M. E. Mikkelsen, a Faeroese lady now resident in Copenhagen, who has been kind enough to give me the phonetics of her native idiom and to sing for me several of the characteristic ancient songs, one of which has been reproduced at the end of this article. There is a small colony of Faerings in Denmark proper, chiefly students at the Copenhagen University, who keep up their island idiom and character as far as possible.

The following extracts in both the accepted spelling and its phonetic equivalent (with translation) will serve to illustrate the chief differences of pronunciation existing in the modern use. The rules for pronouncing the current orthography may be tabulated thus:

VOWELS: *a*; very flat as *ae* = *a* in 'hat'; *á* = *oh*, when short; when long = *oh-a*, a harsh diphthong; *e* = *e* when short; when long = *ae* = *a* in 'hat,' a sound well represented by *ä*; *i* and *y* as *i* in 'pin'; *í* and *ý* as *ui* (*ooi*), in some dialects as *üi*; *o* as *o* in 'smock,' sometimes as *ö*; *ó* as Eng. long *o*, sometimes contracted to *e* or even *ö*; *u* as Eng. *oo* in 'foot'; *ú* as Eng. *u* in 'mute'; *ae* as flat *a* in 'hat' in short syllables, but as *äa* in long syllables, something like the Canadian diphthongal pronunciation of 'man' (*mäan*); *ö* as Germ. *ö*, open in short syllables and closed in long syllables.

CONSONANTS: *dj* and *gj* as Eng. *j*; ⁶ *dh* is never pronounced as *th* in 'this,' as it occurs in mod. Icelandic, but is uttered as *y* when

⁵ It seems to appear in such pronunciations as *fölk* 'people.'

⁶ In some dialects as palatalized *dy*.

⁷ The combination *dh* is used throughout this paper, owing to the difficulty of obtaining the Icelandic character representing this sound.

it precedes *i*, except when *u*, *ú* and *ó* precede the *dh*, in which case *dh* is pronounced like *v*, as *godhir* = *govir*, but *lídhur* = *luíyur*. *Dh* is always *v* before *u*, unless *i*, *í*, *y*, *ý*, *ei*, *ey*, *oy* precede *dh*, as *madhur* = *maður* 'man'; *mudhur* = *muður* 'mother,' with which cf. Cockney *muvver*. *Dh* is silent in combinations when it occurs between two vowels other than those mentioned and when it is in combination with another consonant or in the *Auslaut*. Note that the hard *th* sound as in 'think' has disappeared in F., where it is now replaced by *t*, as *tadh* 'that,' pr. *tää* = Icel.⁸ *thadh*.

G is hard except before *e*, *i*, *y* and *ey*, when it = Eng. *j*. *G* is silent between two vowels changing to *y* or *v*, as *sigá* = *siya*; *dagur* = *davur*. *Gj* always = Eng. *j*.

Hv = *kv*, with which cf. Icel. *hv* = *khv*.

K is hard except before *e*, *i*, *y*, *ey*, when it = Eng. *ch*. *Kj* always = Eng. *ch*.

L is very soft, as in Russian soft *l*. *Ll* = *ddl*. *Ng* is always as in 'finger,' never as in 'singing.' *Nn* after a diphthong sounds like *ddn*, otherwise as *nn*. *R* is always trilled except before *t* (*-rt*), when it is pronounced *-rst*. Note that in Mod. Icel. final *-r* is always *-rs*.⁹ *Rn* = *ddn*, but in some words = *rn*, which must be learned by practice. *Sj* and *stj* = Eng. *sh*. Single *s* is always hard as in 'this.' *Tj* = Eng. *ch*.

DIPHTHONGS: *ei* = *ai* (*i* in 'hide'), never as in Icel. *ey* (*ay* in 'may'). *Ey* = *ei* (Eng. *ay* in 'may'); *oy* = *oi* (*oy* in 'boy').

PHONETIC SPECIMENS.

I. Faeroe "National" Song.¹⁰

Eg oyggjar veit sum hava fjöll	I know isles which have moun-
E oydshar vait sum hacava fyödl	tains and green hill-sides.
Og gröna lídh.	
O gröena lui	
Og taktar eru taer vidh mjöll	And are covered with fine snow
O taktar erre taear við myödl	

⁸ In this article "Icelandic" always indicates the modern language.

⁹ This *rs* is exactly the same sound as in the Osmanli Turkish final *r*, and closely resembles the Czech *r* (= *rs*) pronounced together.

¹⁰ *Songbók*, p. 2 (see Bibliography).

Um vetrartídh	in winter time.
<i>Um vetrartú.</i>	
Og áir renna vakrar har	And streams flow beauteous
<i>O oayir raenna vaekrar haear</i>	
Og fossa nogv.	And water-falls enough.
<i>O fohssa naegv (or nogv).</i>	
Taer vilja allar skunda saer	These wish all to hasten into the
<i>Taear vilya adlar skunda saear</i>	
I bláan sjogv.	blue sea.
<i>Ui bloan shaegv (or shogv).</i>	
Gud signi mitt föðhiland Föroyar	God bless my fatherland the Fae-
<i>Gud signeh muit föeyeland Fö-</i>	
<i>yar</i>	roes.

II. Folktale in Suderoy Dialect.¹¹

Eina ferðh fór Pálin undir Hamri í Sunnbö til Víkar at taka sjeý
Aina fer folhr Polin ondir Hamri ni Sumbö til Vuikar at taka she
 One time went Paul from under H. in Sumbö to Vikar to get for
 himself

gimbralomb, sum hann átti har. Hann hevðhi fingidh seks, sum hann
setti

dshimbralomb, sum han otte haear. Hann heyi finggi seks, sum hann
sette

a ewelamb, which he owned there. He had got six, which he put
í stöðhukróna, og seint var á degi tá idh hann fór ettir ti sjeýnda.
ni stökrohna, o saint vaear oa deyi toa ni hann fohr ettir ti sheýnda.
 in the fold, and it was late in the day before he went back after the
 seventh.

Ikki fekk hann tadh fírr enn stjödna var uppkomin. Til alla vanlukku
Itshi fekk hann tää fírr enn shödna vaear upkomin. Til adla vanlo'ku
 He did not get this one before the stars were up. Most unhappily

gáadhi hann ikki um¹² fírr enn hann var kominn vael á veg at tadh var
goayi han itshi um fírr enn hann vaear komin vel oa ve at tää vaear
 he did not discover before he had come well on his way that that
 one was

gimburlamb hann var faridh vidh. Tey gomlu hövdu ta pátrugv at
var tadh

¹¹ *Faeröske Folkesagn*, pp. 49–50 (see Bibliography). The phonetics are as given by Miss Mikkelsen and the translation is by myself.

¹² Lit. 'go about a thing' = 'discover it.'

dshimburlamb hann vaear fari vi. Tey gomlu höddu ta poatrukv at vaear tä

a ewelamb he had started with. The ancients had the superstition that were it

seint á degi og fleiri lomb ettir at bera, so átti vedhurlambidh at vera saint oa deyi o flairi lomb ettir at be-era, so otte vevurlambi at ve-era
late in the day and many lambs were to be carried, a ramlamb ought to be

tikidh,¹³ og gimburlambidh at vera ettir, ti i vedhurlambsstiklinum sat titshi, o dshimburlambi at ve-era ettir, tui ui vevurlambsstiklinum saeat

taken, and the ewelamb to be left behind, because taking a ramlamb meant

nakadh idh dugdi imóti gandi, og so kundi huldufolk ikki fáa vald á einum

naka ui dudde imo-uti gandi, o so kunde huldufölk itshi foa vald oa ainun

something which worked against witchcraft and so the fairies could not get power over one

(tey gomlu boru tí ofta vedhurlambsstikl uppi á saer). Honum vardh¹⁴

(tey gomlu boru tui ofta vevurlambsstikl uppe oa saear). Honum vaear

(the ancients often undertook this carrying ramlambs). He became

illa vidh, tá idh hann varnadhíst um hetta, men ovseint var at idla vi, toa ui hann vadnayist um hetta, men oasaint vaear at angry, when he discovered about this, but it was too late to

venda attur. Hann gongur vidh hessa godha lambi og er ikki varigur venda attur. Hann gonggur vi hessa goa lambi o er itshi variyur
turn back. He goes on with this good lamb and is not aware

*vidh nakadh slag,
vi naka slaea,
of any attack,*

firr enn hann kemur heim í Akslarenda. Ta mötir honum ein grák-laeddur

¹³ Palatalization, so characteristic of this dialect, is the chief cause of its being incomprehensible to Icelanders.

¹⁴ It is strange to see no difference in pronunciation between *var* 'was' and *vardh* 'became'; both = 'vaer.'

*fírr enn hann tshemur haim úi Akslarenda. Toa mötir honun ain
groakläddur*

until he comes to Akslarenda. Then meets him a grey clad

*madhur sum fordhar honum vegin og ger seg inn á hann. Báðhir at
berjast.*

*mavur sum forar honum vehgyin o dsher se inn oa hann. Boayir at
beryast.*

man who stops him on the road and attacks him. Both fight.

*Heidhin (tí huldumadhur var tadh) baesir hinum kristna oh ber
hann so*

*Haiyin (túi huldumavur vaear tää) baesir hinun kristna o be-er
hann so*

The heathen (for the fairyman was that) beats this Christian and bears him

*hadhan í Meraklettar á Beinivöri, taett vidh eggina, har sum teir
heyar úi Meraklettar oa Beinivöri taett vi edshina haear sum tair
hence to Meraklettar on Beinivör near the bray there where they*

síga í Sjörgunshals ettir fugli.

suiya úi Shörgunshals ettir fugle.

let down ropes after birds at Shörgunshals.

Kvöldidh lídhur og eingin madhur kemur attur til húsa. Naesta

Kvöldi luiyer o aindhsin mavur tshemur attur til húsa. Naeasta

The evening comes and no man comes back to the house. Next

*mórgun fór folk úr hverjun húsi til at leita. Tey finna lambidh og
stavín*

*mohrgun fohr fö'lk iur kveryun hiuse til at laita. Tey finna lambi o
stavín*

morning went the folk out of every house to search. They find the lamb and the staff

kjá Pálin heiman firi Akslarenda og geva so ivir at leita. Stutt ettir

*tshoa Polin haiman firi Akslarenda o dhseva so ivir at laita. Stutt
ettir*

of Paul near the house at Akslarenda and so cease to search. Shortly afterwards

berst Pálin í dreymi firi konu sína, bidhur hana ikki leita saer og sigir

*berst Polin úi dreymi firi konu suina, biyur hana itshi laita saear o
siyir*

appeared Paul in a dream to his wife, begs her not to search for him and tells

henni frá öllum sum til hevur borist vidh saer—at hin heidhni hevur henni froa ödlun sum til hevur borist við saer—at hin haini hevur her about all which had happened to him—that that heathen has tikidh og boridh seg í Meraklettur. Seint á sumri funnu neytakonur titshi o bori seh við Meraklettur. Saint oa sumri funnu nehtakonur taken and carried him to Meraklettur. Late in the summer found the milk-

mannin deydhann úti á Flöum, blodhnaknan og báðhar iljaskógvarnar mannin dehyann iuti oa Flöun, blohnaknan o boyar iljaskohgvarnar ing women the man dead out on Flöun, stark naked and both (his) foot-soles

brendar undir honum. Bóðh var sent attur til húsa og hann varðh fördhur

brendar ondir honun. Boh vaear sent attur til hiusa o hann vaear förur

burned under him. Word was sent back to the house and he was fetched

heim og grivin.

haim o grivin.

home and buried.

GRAMMATICAL SKETCH.

The following paradigms will illustrate the declension of the indefinite adjective with the noun and the definite article with adjective and noun, all in comparison with the similar modern Icelandic declensions:

INDEFINITE ADJECTIVE.

<i>Faeroe (phonetic).</i>	<i>Icelandic.¹⁵</i>
N. <i>govur mavur</i>	<i>godhur madhur</i> 'a good man'
G. (<i>gohs mans</i>)	<i>godhs manns</i>
D. <i>govum manni</i>	<i>godhum manni</i>
A. <i>govan mann</i>	<i>godhan mann</i>

¹⁵ The modern Icelandic phonetics are as follows: *a* as in 'father'; *e* as in 'met'; *i* as in 'pin'; *o* as in 'more'; *y* as *i* in 'pin'; *æ = i* in 'pine'; *ö* as *i* in 'sir'; *á* as *ow* in 'how'; *í* as *ee* in 'meet'; *ó* as *ow* in 'blow'; *ú* as *oo* in 'fool'; *u* as French *u*; *y* as *ee* in 'meet'; *dh = th* in 'this'; medial *f = v*, except in connection with another consonant when it = *b*; *h* is always breathed, even before *j* (*hj*) and *k* (*hw = khw*); *j = cons.* *y*; *l* is very soft, but *ll = ddl*; *nn = ddn*; *r* final = almost *rs*, but = trilled *r* in the beginning and middle of words; *rn = ddn*; *th = th* in 'think.' Icelandic is spoken with a curious whispering tone, quite unlike Faeroese.

Pl. N. <i>govir menn</i>	<i>godhir menn</i>
G. (<i>gora mánna</i>)	<i>godhra manna</i>
D. <i>govum monnum</i> ¹⁶	<i>godhum mönnum</i>
A. <i>govar menn</i>	<i>godha menn</i>
N. <i>go kona</i>	<i>godh kona</i> 'a good woman'
G. (<i>gorar konu</i>)	<i>godhrar konu</i>
D. <i>govari konu</i>	<i>godhri konu</i>
A. <i>gova konu</i>	<i>godha konu</i>
Pl. N. <i>govar konur</i>	<i>godhar konur</i>
G. (<i>gora kona</i>)	<i>godhra kvenna</i>
D. <i>govum konum</i>	<i>godhum konum</i>
A. <i>govar konur</i>	<i>godhar konur</i>
N. <i>gott badn</i>	<i>gott barn</i> (pr. <i>badn</i>) 'a good child'
G. (<i>gohs badns</i>)	<i>godhs barns</i>
D. <i>govum badni</i>	<i>godhu barni</i>
A. <i>gott badn</i>	<i>gott barn</i>
Pl. N. <i>go bödn</i>	<i>godh börn</i> (pr. <i>bödn</i>)
G. (<i>gora badna</i>)	<i>godhra barna</i>
D. <i>govum bödnum</i>	<i>godhum börnum</i>
A. <i>go bödn</i>	<i>godh börn</i>

DEFINITE ARTICLE PREFIXED AND SUFFIXED WITH WEAK ADJECTIVE
AND NOUN.

<i>Faeroe (phonetic).</i>	<i>Icelandic.</i>
N. <i>hin goyi mazur-in</i>	<i>hinn godhi madhur (-inn)</i> 'the good man'
G. (<i>hins gova mans-ins</i>)	<i>hins godha manns (mannsins)</i>
D. <i>hinum gova manni-num</i>	<i>hinum godha manni (manninum)</i>
A. <i>hin gova mann-in</i>	<i>hinn godha mann (manninn)</i>
Pl. N. <i>hinir govu menn-inir</i>	<i>hinir godhu menn (mennirnir)</i>
G. (<i>hinna govu manna-na</i>)	<i>hinna godhu manna (-na)</i>
D. <i>hinum govu monnu-num</i>	<i>hinum godhu mönnum (mönnu-num)</i>
A. <i>hinar govu menn-ina</i>	<i>hina godhu menn (mennina)</i>
N. <i>hin gova kona-n</i>	<i>hin godha kona (-n)</i> 'the good woman'
G. <i>hinar govu konunnar</i>	<i>hinnar godhu konu (konunar)</i>
D. <i>hini govu konu-ni</i>	<i>hinni godhu konu (konunni)</i>
A. <i>hina govu konu-na</i>	<i>hina godhu konu (-na)</i>

¹⁶ Note the absence of *umlaut* in F. Note also that the indef. article *einn* is never used in Icel., but often in F.

Pl. N. <i>hinar govu konur-nar</i>	<i>hinar godhu konur (-nar)</i>
G. <i>hina govu kona-na</i>	<i>hinna godhu kvenna (kvennana)</i>
D. <i>hinum govum konunum</i>	<i>hinum godhu konum (konunum)</i>
A. <i>hinar govu konur-nar</i>	<i>hina godhu konur (-na)</i>
N. <i>hitt gova badn-i</i>	<i>hidh godha barn (-idh) 'the good child'</i>
G. (<i>hins gova badns-ins</i>)	<i>hins godha barns- (ins)</i>
D. <i>hinum gova badn-inum</i>	<i>hinu godha barni (barninu)</i>
A. <i>hitt gova badni</i>	<i>hidh godha barn (-idh)</i>
Pl. N. <i>hini govu bödn-ini</i>	<i>hin godhu börn (börnin)</i>
G. <i>hinna govu badna-na</i>	<i>hinna godhu barna (barnana)</i>
D. <i>hinum govu bödn-unum</i>	<i>hinum godhu börnum (börnum)</i>
A. <i>hini govu bödn-ini</i>	<i>hin godhu börn (börnin)</i>

Here it should be noted that the original genitive has practically disappeared in F. colloquial, having been replaced by the analytical form with the prep. *kjá* (*tshoa*), as *húsidh kjá þabba* (*hiusi tshoa þabba*) 'the father's house.' This tendency is the same as that seen in mod. Bulgarian, which has practically discarded all the complicated Slavonic case-endings in favor of prepositions. Another new and striking form of the gen. in personal names is very much used in the Faeroes at present, especially in Straumoy, viz., *Yoakups-sar boatur* 'Jacob's boat'; *Annu sa bouk* 'Anna's book.' As Haegstad remarks (*Vestnorske Maalföre*, p. 137), this seems to remind the observer of the West-Norse gen. with the poss. *sin*, as *Jakob sin baat*; *Anna si bok*, but it is really quite different in every respect, as the F. form employs the indeclinable *sa*. This form seems to have its origin in the many F. personal names which end in *-s* in the nom. preceded by a vowel, and have a gen. in *-ar*, of which combination the indeclinable *sa* is probably a corruption. In connection with the above paradigms the following facts should be observed: Note in the F. masc. indef. adj., the acc. pl. appearance of *-ar* as compared with Icel. *-a*. In the F. fem. indef. adj., note the insertion of the *a*-helping vowel in the dat. sg. *-ari*; Icel. *-ri*. In the F. neut. indef. adj., observe the retention of *-m* in the dat. sg., as *-um* (pr. *-un*); Icel. *u*.

In the F. definite declension, the suffixed article may be and usually is retained with the prefixed article *hin*, *hin*, *hit*. This phenomenon occurs also in modern Swedish: *den goda(e) mannen* 'the good

man.' In Icel., however, if the definite prefixed article is used, the suffix may not be employed; thus in F. one may say: *hin govi mavurin*, but in Icel. either *hinn godhi madhur* or *godhi madhurinn*. Note in the F. def. neuter dat. sg., the *-um* (pr. *-un*) ending: *hinun gova badninun*, not kept in Icel. and the F. nom. acc. *hini govu bödnini* as compared with Icel. *hin* and *börn-in*.

In spite of the apparent similarity shown by the above comparison between F. and Icel., the difference of the F. phonetics makes this dialect phonetically very distinct. This fact may be better illustrated by a phonetic comparison between the respective

PERSONAL PRONOUNS AND NUMERALS.

<i>Faeroe.</i>	<i>Icelandic.</i>	<i>Faeroe.</i>	<i>Icelandic.</i>
<i>eg (eh)</i>	<i>jeg (jekh) 'I'</i>	<i>tú</i>	<i>thú (hard th)</i>
<i>mín (muin)</i>	<i>mín</i>	<i>tín (tuin)</i>	'thou'
<i>maer (mär)</i>	<i>mjer (myer)</i>	<i>taer (tär)</i>	<i>thín</i>
<i>meg (meh)</i>	<i>mig (mikh)</i>	<i>teg (tekh)</i>	<i>thjer (thyer)</i>
<i>vit or vaer (vär)</i>	<i>vidh 'we'</i>	<i>tít (or taer; pr. tär)</i>	<i>thidh¹⁷ thyer</i>
<i>okkara (or osara)</i>	<i>okkar</i>	<i>tykkara</i>	'you'
<i>okkum (or os)</i>	<i>okkur</i>	<i>tykkum</i>	<i>ykkar ydhar</i>
<i>okkum (or os)</i>	<i>okkur</i>	<i>tykkum</i>	<i>ykkur ydhur</i>
<i>hann</i>	<i>hann 'he'</i>	<i>hon</i>	<i>hún (huhn)</i>
<i>hans</i>	<i>hans</i>	<i>hennar</i>	'she'
<i>honum</i>	<i>honum</i>	<i>henni (henne)</i>	<i>hennar</i>
<i>hann</i>	<i>hann</i>	<i>hana</i>	<i>henni</i>
			<i>hana</i>
<i>tadh (tää)</i>	<i>thadh 'it'</i>		
<i>tess</i>	<i>thess</i>		
<i>tí (tui)</i>	<i>thví</i>		
<i>tadh (tää)</i>	<i>thadh</i>		

Faeroe.

Masc.	Fem.	Neut.
<i>teir (tair)</i>	<i>taer (täär)</i>	<i>tey (teh)</i>
<i>teirra (tairra)</i>	<i>teirra (tairra)</i>	<i>teirra (tairra)</i>
<i>teimum (taimun)</i>	<i>teimum (taimun)</i>	<i>teimum (taimun)</i>
<i>teir (tair)</i>	<i>taer (täär)</i>	<i>tey (teh)</i>

¹⁷ The polite form of the 2 p.

Icelandic.

Masc.	Fem.	Neut.
<i>their (thehr)</i>	<i>thaer (thair)</i>	<i>thöi 'they'</i>
<i>theirra (thehra)</i>	<i>theirra</i>	<i>theirra (thehra)</i>
<i>theim (thehm)</i>	<i>theim (thehm)</i>	<i>theim (thehm)</i>
<i>their (thehr)</i>	<i>thaer (thair)</i>	<i>thöi</i>

ORDINALS TO TWENTY.

Faeroe.	Icelandic.	Faeroe.	Icelandic.
<i>ain</i>	<i>ehdn</i>	<i>to-ulv</i>	<i>tólv</i>
<i>tvair</i>	<i>tvehrs</i>	<i>trettan</i>	<i>threttaun (hard</i>
<i>tridshir</i>	<i>thrirs</i>	<i>fyuhrtan</i>	<i>th)</i>
<i>fuirra</i>	<i>fyórirr</i>	<i>fímtan</i>	<i>fyórtaun</i>
<i>finn</i>	<i>finn</i>	<i>sextan</i>	<i>fímtaun</i>
<i>säks</i>	<i>seks</i>	<i>sehtshan</i>	<i>sextaun</i>
<i>sheh</i>	<i>shö</i>	<i>otshan</i>	<i>söitshaun (or</i>
<i>otta</i>	<i>autta</i>	<i>nuitshan</i>	<i>setshaun)</i>
<i>nuidshe</i>	<i>nú</i>	<i>tshuvu (cf.</i>	<i>autshaun</i>
<i>tuidshu</i>	<i>tú</i>	Swed. <i>tjugu,</i>	<i>nítshaun</i>
<i>edlivu</i>	<i>edlevu</i>	pr. <i>tshügü)</i>	<i>tuttughu</i>

The F. verbal forms are similar to those of Icel. The variation will be apparent from a few examples.

VERBAL FORMS.

Present.		Imperfect.	
Faeroe.	Icelandic.	Faeroe.	Icelandic.
<i>eg renni</i>	<i>jeg nem</i>	<i>eg rann</i>	<i>jeg nam</i>
<i>tú renniur</i>	<i>thú nemur</i>	<i>tú rannst</i>	<i>thú namst</i>
<i>hann rennur</i>	<i>hann nemur</i>	<i>hann rann</i>	<i>hann nam</i>
<i>vit renna (or</i> <i>rennum)</i>	<i>vidh nemum</i>	<i>vit runnu (-m)</i>	<i>vidh námum¹⁸</i>
<i>tit renna (or</i> <i>rennidh)</i>	<i>thidh nemidh</i>	<i>tit runnu (-dh)</i>	<i>thjer námudh</i>
<i>teir renna</i>	<i>their nema</i>	<i>teir runnu</i>	<i>their námu</i>

The subjunctive with its characteristic *-i* occurs in both idioms, as F. pres. sbj. *renni* for all persons; Icel. *naemi, naemir, naemi, naemum, naemudh, naemu*.

¹⁸ The imperf. pl. form in both dialects takes the *o-ablaut* whenever possible.

It will be observed that F. has lost the inflections especially in the pres. pl. and throughout the subjunctive.

Finally in this connection, the following comparison between F., Icel., and the "Norse-Norse" idiom as used today by the extreme partisans of "true Norwegian" in Norway may prove of interest.¹⁹

F. *hikk at köttinum; hann er heldur luiti dui, myukhäärdur lóafottur*
I. *littu au köttinn; hann ers fremurs litidh dírs, myukhairdhur laug-
fátturs*

N. *sho þo katten; han er ain heldur lite dūr, myukhäärd lohgfött*
Look at the cat; he is a rather little animal; soft-haired, low-footed

F. *o-eh halalanggur. Täädnar eru stuttar o-eh kunne itshi kreppast
so väl*

I. *okh medh langga róvu. Täädnars eru stuttars okh geta ekkyi
bckht síkh ains vel*

N. *o med ai lang rova. Tärne er stutte o kann ikkye kreppa seh i
hop so gott*

and with a long tail. The toes are short and cannot bend themselves
as well

F. *sum finggrar okkara.*

I. *okh finggurnirs au oss.*

N. *som fingrarne vore.*

as our fingers.

MUSIC.

The Faerings have preserved a wealth of dances accompanied by many ancient dance songs which are characteristic of these islands. They also still use a number of narrative songs of the saga variety, some of which even refer to episodes connected with King Pepin, the father of Charlemagne (*Pippingur oa Fraklandi*, 'Pepin of Frankland') and of other early monarchs. Most of these airs have a melody variation of only four or five tones and are believed to go back to a prehistoric origin. A specimen of a still popular dance song given below may be of interest, in closing this brief sketch of a people who have kept their nationality in much the same manner as has been done in Iceland, owing to a thousand years of comparative isolation.

¹⁹ Haegstad, *Vestnorske Maalföre*, pp. 188-190; F. phonetics by Miss Mikkelsen; Icel. phonetics by Mr. Kristian Ármansson, an Icelandic student in Copenhagen.

TEXT OF SONG (PHONETIC).

*Bruhnsveins Vuisa.*²⁰

Hoyr tá Myödlkvuit svára mār bluit me yungga
Hearken Snowwhite answer me blithely with the young folk

E ruiya úi lund at biya mār vuiv
I ride to the wood to beg me a wife

Adl favurt lyovar muin tungga
So fair rings my lay (tongue)

Lystir me úi dans goa me yungga
I long to go in the dance with the young folk

Bruhnt är muit silke hoar; myödlkvuit so äri e shoal
Brown is my silken hair. I myself am snow-white

Adl favurt lyovar muin tungga
So fair rings my lay (tongue).

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²⁰ As sung by Miss Mikkelsen from Hj. Thuren's *Folkesangen paa Færøerne* p. 85.

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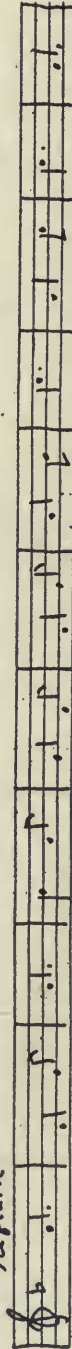
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LEGATION OF THE UNITED STATES OF AMERICA,
COPENHAGEN, March 11, 1922.

Bruhno vains väisa



Hoytä myöskvuit suvamär blait me yüng-ga E rüigi äi lund at trijämär vüiv.
refrain



adl farvut lyö - var müin tünnga lystä me äi dans goa me. yüng-ga



bruhnt er müit silvê hoar myödl-kvuitso eni e shoal adl farvut lyö-var müin tünng-ga